

4.3.1 Problems and Solutions Concerning Soul

As a method of inquiry into Soul, we will review the philosophical problems concerning the Soul. In doing so, we might arrive at solutions to these problems. If not, we can at least identify where the problems lie and clearly state them. Surely such an endeavor is worth close and careful examination. We will especially concern ourselves with two questions of great importance.

1. To which things does Soul serve as Principle?
2. What is the source of Soul?

Our instincts which lead us in this enquiry are in the spirit of the Divine precept to know ourselves. To begin our self-discovery, we ought to analyze the very tool we are to use in this investigation. Since what we seek was is Beautiful, we ought to look to the most Beautiful part of ourselves in this quest. This is of course our particular Intellect. Since there is a duality within Divine Intellect itself (i.e. Intelligible objects and an Intellective capability to Contemplate them), we should expect to see this same duality within a particular Intellect. We must also ask how things become receptacles of Divinity, but this will be addressed when we discuss how Soul comes to Animate a Body.

Before we embark on our own enquiry, we must first address our opponents who hold that particular Souls are particles of the Universal Soul. Such opponents will say that we cannot reject their claims on the grounds that particular Souls descend as far as Universal Soul into the sensible world. They will say that we cannot prove them otherwise due to the fact that particular Souls and Universal Soul possess Intellectual faculties that are of equal capability. They will argue that the parts of something share the characteristics of the whole. They will argue that Plato supports their view, given that he holds that all of the Sensible World is ensouled (See Plato's *Timaeus*, 30B). After all, since our Bodies are a part the Body of the Universe, our Souls are a part of the Soul of the Universe (See Plato's *Philebus*, 30A). We are passengers along the circuit of the Heavenly Bodies (See Plato's *Timaeus*, 90D). Thus, our opponents will argue that our behaviors and lot in life derive from this source. They will say that because the Soul of All completely envelopes us, we belong to it like the parts of our Bodies belong to us. They will argue that the statement that the Soul of All cares for the unensouled (see Plato's *Phaedrus*, 246b) further proves this point. To our opponents, this means there is only one Universal Soul.

4.3.2 Arguments Against Considering Particular Souls as Parts of Universal Soul

We will begin our response. First, by admitting that all Souls belong to the same category (because they all perform the same kinds of actions on the same kinds of recipients), our opponents implicitly deny the possibility that particular Souls are different parts of Universal Soul. In this case, it would be more accurate to say that each Particular Soul is Universal Soul. Yet in differentiating between Universal Soul and Particular Souls, our opponents necessarily give Universal Soul its own distinct identity. Since it is the Soul of the entire Sensible World, Universal Soul cannot belong to any particular Sensible Body. Thus, we arrive at something which belongs to no particular thing, but is responsible for the Animation of all particular things.

It is correct to say that Universal Soul does not wholly belong to any particular thing. After all, it is a Divine Real Being (i.e. an incorporeal Essence). It is correct to say that there must be some Soul which is not comingled with some particular Body. The Souls which come to Animate a Body do not possess their Body Essentially, rather they come to possess these Bodies as Accidental Qualities.

Next, we should investigate what is meant by part in the context of Soul. In one sense, part can be understood in the same way as is meant by the parts of a Body. For now, we will not address whether the parts of a Body are homogeneous. We will only note that in the case of homogeneous Bodies, part refers to a particular Mass, not to the entirety of the Intellectual Principle being manifest. For example, the whiteness of a portion of milk belongs only to said portion of milk. The whiteness of a portion of milk should not be taken to have any bearing on the color white. Put another way, a part can only apply to something with Quantity (i.e. a physical part is a small Quantity of something which belongs to a larger Quantity of something). Whiteness is an Ideal Form, and is thus without Quantity, Mass, Magnitude, or parts.

When we speak of parts of things which are not Bodies, we speak of part in an abstract numeric sense. For example, two is part of ten. Keep in mind we mean to refer to these numbers abstractly, and not in relation to some particular thing. We can theoretically consider a segment (i.e. part) of an abstract circle. We can also consider part in terms of a small branch of a subject, such as the case of Metaphysics and Philosophy. All are examples of parts which do not refer to any Body.

Bodies, numbers, and geometric figures are all necessarily reduced when divided into parts. Each part is also always smaller than the whole it was divided from. Their quantities are particular and definite, so we should expect that they can be reduced or added to. Such particular quantities are opposed to the Ideal Form of Quantity itself (which has no particular Quantity of its own). We cannot add to or reduce the Ideal Form of Quantity.

The concept of part as is used in reference to particular quantities cannot be applied to Soul. Soul has no particular Quantity in of itself. Particular Souls do not comprise units within Universal Soul. Applying quantitative parts to Soul reduces to several absurdities. Universal Soul, if it were to be understood quantitatively, would either need to be comprised of Individual Souls, or it would need to be comprised of non-Souls. If it is argued that Universal Soul is comprised of Individual Souls, then Universal Soul would not be a single entity, but a mere collection of Particular Souls. We would in turn have no way to ascribe the title of Universal Soul to any Particular Soul, as any criteria we can devise would apply equally to all Particular Souls. On the other hand, if we deny that Individual Souls make up Universal Soul, then we will have something which is unensouled make up Soul itself. Both are absurd, and thus we cannot describe Soul in terms of Quantity.

Our opponents themselves claim that each particular Soul is in conformity with the whole. In the case of continuous quantities, it is not necessary that their parts are in conformity. A section of a square or circle is not comprised of squares or circles. Each part of a continuous Quantity can be different. A small triangle might fit into one of the angles of a larger triangle, but it may not fit into its other angles.

Our opponents also claim that all Particular Souls are in conformity with it one another. In the case of a line, it is possible to divide it into smaller lines which are similar in terms of Essential Properties, but differ in terms of their Magnitude (i.e. length). If the difference between a Particular Soul and Universal Soul is claimed to be nothing more than Magnitude, then our opponents will have reduced Soul to a Body of a particular Quantity. Yet our initial premise was that Particular Souls are themselves whole and in conformity. It is clear that Soul is not partitionable in the same way as a Magnitude. If it were, Universal Soul would end up destroyed as it gets divided to the point of being nothing more than a name. That is if our opponent's system is even compatible with a conception of Universal Soul at all. They would reduce Universal Soul to something like a bottle of wine, which gets diminished as it is poured into smaller glasses.

Soul is also not compatible with the sense of part as relates to a subsection of a larger subject (e.g. as Biology is a part of Science). The smaller branches of a subject are separate, but they all ultimately belong to the undivided broader subject of which they are a part. This distinction does not actually sever the branch off of the subject as a whole. Each branch of a subject is like an Actualization of the subject. The subject as a whole retains the Potential for all other branches of itself.

Is this the correct analogy? No. This would mean that the Universal Soul is not the Soul of anything (i.e. it is only a Potential), not even the Body of the Universe. Such a conception would erase the distinction in ontological precedence between Particular Souls and Universal Soul. On our opponent's theory, we are ultimately unable to differentiate between any Souls, as they all conform with one another and serve identical functions.

4.3.3 The Unity of Soul

Consider an animal's finger. The Soul which Animates a finger could be described as a part of the whole Soul which Animates the animal's entire Body. Could Particular Souls be parts of universal Soul in this sense? This hypothesis entails one of two consequences.

3. Universal Soul could be analogous to the entirety of a Body, and thus a Particular Soul could be analogous with a finger. This would place all of Soul in contact with a Body.
4. Universal Soul could be completely outside of the Sensible world of Bodies. This would allow for Universal Soul to have its own identity, but would prevent it from coming in contact with Bodies anywhere.

To discern which of these options is true, we will focus on the implications of considering Particular Souls as a parts of Universal Soul in the same sense that a finger is a part of a Body.

If the Universal Soul communicates something to each particular Body, and if thus each particular Soul is a part of Universal Soul in this way, then Universal Soul must be omnipresent. After all, if Universal Soul became cut off from any Body, it would not be able to communicate anything to it. This hypothesis consequently makes it impossible for us to distinguish between Universal Soul and Particular Souls, especially because they would all have equivalent capabilities in terms of the Animation of Bodies. As an analogy, consider the organs within a single animal. The fact that the organs have different functions is insufficient in of itself for us to claim that they are governed by different Souls. In fact, it is one Soul which animates both the eyes and ears, even though they have different functions. It is one Soul which operates the different organs differently and in accordance with their capabilities. Yet the perceptive faculties of Soul are reliant on a particular Form (i.e. the Form which facilitates the experience sight or sound), and in turn what is experienced by the Soul are also Forms (e.g. Color, Size, etc.)

The Unity of Soul can also be proven by the fact that all perceptive experiences must be gathered into a single place. All of the sensory organs within a Body experience different types of impressions (i.e. the ears hear, the eyes see, the tongue tastes, etc.), but none of them experience all of the types of sensory impressions. These different experiences are synthesized and judged by a Unified Principle, Soul. Soul is thus like a Judge as it considers evidence from varying sources. Yet we have already claimed that each of these sensory faculties is governed and driven to act by this same unified principle (i.e. a Soul). If our particular Soul relates to Universal Soul like the sensory faculties do within our Body, then each particular Soul would be as unable to think as each sensory faculty is unable to experience impressions

beyond its capability (e.g. as the ears cannot see). All thought would be relegated to Universal Soul. Only if each particular Soul were capable of having its own thoughts could we say that each Soul is its own Unity. Yet since each Soul is said to be rational (i.e. thoughtful) because it is in harmony of Universal Soul, what is called a Particular Soul is really identical with the Universal, not a part of it.

4.3.4 Problems Related to Soul Being One and Multiple

If Soul is truly Unified in this way, then we should be able to address problems and questions which stem from this conception. How could Soul be One Unified thing but also present to all different things? How could Soul be One Unified thing when some Souls are embodied while others are disembodied? It is tempting to conclude that all Souls are always embodied, especially because Universal Soul is not claimed to flee from its Body in the same way that Human Souls are. Others hold that, while a Soul can flee a particular Human Body, it cannot flee from Bodies altogether. Even if we hypothetically assume that some Souls can become completely disembodied, why should we grant this capability to some Souls, but not Universal Soul? Especially so considering our assertion that all Souls are Unified with universal Soul. These difficulties do not apply to Intellectual things. All of Intellect remains Unified in spite of its differentiated parts because it is antecedent to the realm of Bodies. Its ultimate substance is indivisible. Yet Soul is said to be divided among Bodies. How can Soul, separated by various Bodies, none the less remain a Unified whole?

The solution to these difficulties lies in the fact that Universal Soul is purely intellectual, and remains undescended into the realm of Bodies. From Unified Intellect, Universal Soul (and then particular Souls) emanate. Taken Universally, Soul does not belong to any sensible Body. From this shared source, the individual Souls stretch out into the far reaches of the sensible world. Universal Soul thus relates to Particular Souls as the Ideal Form of Light does to Particular Lights. All Particular Lights are a manifestation of Light, yet different Variant Manifestations of Light end up bound within different locations. Thus, Souls are divided in Bodies, but ultimately form one undividable Intellectual Essence.

Universal Soul remains above the sensible world, as it is incapable of descending into embodiment. Particular Souls, on the other hand, have a place designated for them down here in the sensible world. Thus, they apply themselves to their responsibilities. The closest phase of Universal Soul to the sensible world operates like the Soul of a great tree, silently administering its growth at once. In this analogy, the lowest phase of the Human Soul is like the Soul of an insect feeding off of rotten branches. This is the place of an animal on the scale of the universe. The highest phase of the Human Soul, which correlates to the highest phase of Universal Soul, is then like a gardener concerned about the insects devouring their tree. Thus, the person who is healthy and surrounded by healthy people is not distracted. They are able to devote themselves to higher order things like their studies or work. On the contrary, the sick person is entirely preoccupied by their ailing Body, and is thus limited by their Body.

4.3.5 Soul and Intellect as One and Many

How could one Universal Soul also be the particular Soul of every living thing? Does Soul's lowest phase animate particular individuals, while its highest phase belongs to no individual at all? Such a solution entails that the elevation of the Soul to the higher sphere results in its nonexistence. Socrates would only exist while his Soul was embodied. He would cease to exist precisely when he achieved the best state (i.e. the state of disembodiment).

The truth is to the contrary. No Real Being ever ceases to Exist. Not even the purely Intellectual Beings which are purely within Divine Intellect lose their individual identity. They are not divided among Bodies,

yet they retain their individual Essence. They are not subsumed into an indistinct Unity. This is the case for the Real Beings of Intellect, and also is the case with Souls.

Particular Souls emanate from the Real Beings of Intellect. They are the chains of causality (i.e. Reason) which descend from the Ideas, carrying out their expression. Thus, from the relatively minor multiplicity within Intellect, is even more diffuse multiplicity achieved via Soul. The particular Souls seek differentiation, although they can never differentiate themselves completely from the Intellectual Principle from which they descend. Thus, they retain their individual differences, yet also retain a connection to their source. Each Soul is an individual, yet all together they form a Unified whole via their participation in Universal Soul.

Here we have given a summary of the matter. One Universal Soul is the source of all Particular Souls, just as Divine Intellect is the source of each Ideal Form. Thus, both Soul and Intellect are (in one sense) divided and (in another sense undivided) in an identical manner. The Soul which remains in Intellect is a unique Reason which derives from Intellect. The Universal Soul in turn produces many additional Reasons (i.e. Souls), just as Divine Intellect produces many Ideas.

4.3.6 How Universal Soul Differs from Particular Souls

If Universal Soul and Particular Souls are really of the same kind, how can we account for their differences? How is it that Universal Soul produces the sensible world, while Particular Souls do not? How can we reconcile this given that we have also claimed that every Soul contains all of the same things within themselves? How can we reconcile this given that we have already shown how the productive power of Soul can exist simultaneously in multiple things?

How a single Principle may manifest in multiple places, and how it will Act or React differently depending upon where it becomes manifest is a matter important enough for consideration by itself. For now, we will begin with an explanation of how Universal Soul generates an entire sensible world, while Particular Soul's merely govern a portion of this sensible world.

For one, we are not surprised when two people who possess the same knowledge are provided with unequal responsibilities and duties. What reason could cause the same result among Souls? One answer could be that there are great differences between Souls. Universal Soul remains disembodied, even though it produces the realm of Bodies. It stands antecedent to all Bodies. On the other hand, Particular Souls are allocated governance over a small portion of the Body of the universe which Universal Soul has already produced. It also could be said that Universal Soul contemplates all of Intellect, while Particular Souls only contemplate the Ideas relevant to their sphere. Perhaps even a Particular Soul could have produced the sensible world if Universal Soul had not already beat them to the task. We might be asking the same question about a different Soul, had a different Soul produced the sensible world first instead.

Yet a more accurate and applicable answer is that Universal Soul is in its position due to its closer proximity to Intellect than Particular Souls. The greater something's presence within and inclination towards Intellect, the greater its power. When Souls remain within the safety of Intellect's impassivity, they produced all the more easily. After all, it is characteristic of a great power to remain unaffected by the things that it produces. Thus, the Soul which remains entirely within Intellect (i.e. Universal Soul) is self-sufficient and self-sustaining. It produces as an effortless consequence of its very Essence. The Particular Souls descend from Intellect as they approach the Bodies they are to govern, and become trapped in the abyss of the sensible world.

The particular Souls become encumbered with their Bodies, and by identifying with the Body that it animates, a Soul is both enticed and dragged further down. It is this process which leads us to describe Souls in terms of rank, as those Souls of a more primordial rank are in closer proximity to Intellect. Even the Souls of Human Beings differ in their disposition towards Intellect. Some unite with it completely, others merely make contact with it through great effort, while others still do not succeed in approaching it at all. This is because not everyone uses the same faculties in their journey. Some attempt to use the higher order faculties of reason, while others attempt to use the lowly senses of the Body. Yet in spite of their different methods and outcomes, all Human Beings possess the same faculties at their disposal.

4.3.7 Interpretations of Plato Relating to Soul

How should we interpret the passage from Plato's *Philebus* (See Plato's *Philebus*, 30A), which is often taken to mean that Particular Souls are parts of the Universal Soul? In fact, the referenced text is not meant to be taken in this way. The point of the passage is to assert that the Heavens are ensouled. Plato's point is that our Body is a part of the Body of the Universe. Thus, it is absurd to say that part of the Body of the universe is Ensouled (i.e. us) while denying Soul to the rest of the Body of the Universe (i.e. the Heavens). This fact is also demonstrated in *Timaeus*, in which Plato tells us that Particular Souls are generated after Universal Soul, though they are from the same allegorical mixing bowl as Universal Soul (See Plato's *Timaeus*, 41D). Souls are shown to vary in their purity and ontological rank, but are all ultimately of the same substance.

How should we interpret the passage from *Phaedrus*, which states that Soul collectively has the care of all that is Unensouled (See Plato's *Phaedrus*, 246b)? This passage is meant to show that only Soul has the power to generate, form, and alter Bodies. Further, it shows that this complete array powers is available to each and every Soul. Plato goes on to describe the most perfect Soul, which remains undescended as it generates the objects of the sensible world. He says that all Souls which are perfect share in this task. His point here is to differentiate between Universal Soul and the Particular Souls which have (allegorically speaking) lost their wings and descended to the realm of sensible objects.

How should we interpret the passage from *Timaeus*, which states that all Souls follow along in the circular movements of the Heavenly Realm and derive their character and disposition from this (See Plato's *Timaeus*, 90C)? There is no indication here that Particular Souls are parts of Universal Soul. Souls take on influence from the characteristics of physical locations. The quality of the Air or Water will have its own influence, for example. The same can be said for the city that someone is in, as well as the particular state of the Body at some moment. We admit that, since we are contained within the Universe itself, we receive at least something from Universal Soul. We also do not deny that the Heavenly Circuit has its influences on us. Yet we have also shown that there is a phase of our Soul (i.e. the Reasoning Soul) which can oppose these influences. In fact, this phase of Soul is identifiable precisely because it offers this resistance. Just because we derive from the Universe does not mean that our Soul is a part of Universal Soul. After all, the Soul of a child is not merely a part of the Soul of its mother.

4.3.8 Particular Souls as Variants of Universal Soul

Such are our solutions to these potential objections. The sympathy between Universal Soul and Particular Souls does not pose any challenge to our position, as this sympathy can be explained due to the fact that all Souls derive from the same Principle. We have also explained the difference between Universal Soul and Particular Souls, and how one Universal Soul comes to be multiple Particular Souls. Finally, we have explained how two Souls might behave differently from one another, even though they possess the same set of faculties and powers. The differences among Souls are primarily caused by the

differences in the bodies that they animate. Souls also take on some of their disposition as a result of what they did and thought about in previous incarnations. Plato teaches that a Soul will choose its next set of conditions based on its past experiences (see Plato's Republic, 620A).

Plato further explains that the differences between Souls stems from their ontological rank and purity (See Plato's Timaeus, 41D). With regards to the nature of Soul in general, we have shown that each Soul has within it the same Potential, and so each Soul is differentiated by the Potentialities that it Actualizes. Put another way, each soul is characterized by its dominant phase. Each Soul seeks Unification with Divinity in its own way. Some seek it via actualization of their current state, some seek it via knowledge, and another seeks it through satisfaction of thier desires. Each Soul's orientation is influenced by the things it focuses on. Thus, each Soul's pursuit of fulfillment leads it on a different path.

Universal Soul implies variants. It must, as every Universal Principle (i.e. Ideal Form) is ultimately a single unified category which is comprised of variants. For example, all individuals of a certain species are variants of the species as a whole. Each cat is a variant of the Ideal Form of Cat. There is structured ordering among the Real Beings (i.e. Ideal Forms), and none of them are truly disconnected from the rest. There is no randomness among the Real Beings, which makes sense given that there isn't randomness even among Bodies. Thus, the Real Beings are to be described in whole numbers. To be a Real Being, a stable individual Essence is required. This essence must be unchanging, and thus everything in the domain of this Essence is Unified into a single unit. Bodies, by their very nature, are in a perpetual state of decay. Bodies only ever temporarily take on the Form of a Real Being. The Qualities that a Body expresses are only ever Accidental to the Body itself. The Real Beings are not composite. Each Real Being is Eternally an individual and a Unified whole.

Even if we take for granted that the Real Beings must derive from some antecedent Principle, said Principle would not derive the Real Beings out of Physical Matter. If Real Beings were derived from Physical Matter, then the source of their difference would have to include the Quantity of Matter used to generate them. Yet pure Soul is within the realm of Eternity. How could something Eternal vary its production from Being to Being? Souls, as Eternal Intellectual Beings, thus cannot be produced Quantitatively different from one another.

How can Soul be both Infinite and Definite? The answer is that Soul is Infinite in Power. This does not mean Soul is divided into an Infinite number of parts. Divinity is Infinite in this way as well. Infinite in this context means that it is not bound within parameters of scope. Thus, each Soul is not limited, for example, in terms of its Magnitude. Each Soul expresses whatever Magnitude that it chooses. Thus, Soul will never extend beyond itself, but extends as far as it desires. Thus, Soul engages in its Power of Animating Bodies freely. Soul also never becomes detached from itself, even though it might Animate a finger and a foot in different ways. Soul remains unified throughout the universe, even in the case of Bodies which are cut into pieces. The entirety of the Body of the Universe is Unified, and all of it is Ensouled.

When an Animated Body undergoes Death, countless forms of Life derive from the now inanimate corpse. Yet they do not derive their Animation from the Life of the previously Animated Body. The Physical Matter of the previously Animated Body is well suited for the generation of new Life. Each Animal which feeds off of the flesh of the deceased receives its own Particular Soul. This must be the case, as Universal Soul is omnipresent. Only a Particular Soul can be associated with a Particular Body. Yet the Number of Animated Bodies does not increase the number of Souls. Each Particular Soul remains unseparated from Universal Soul. This process is mirrored within our own Human Bodies. When some of our flesh is cut off from us, our Particular Soul abandons it and unites with the flesh that is grown to replace it. Thus, the new flesh is incorporated to the Unified Whole that is us as an Animal. Yet Universal

Soul always remains a Unified Whole. Even though some parts of the Body of the Universe become Animated by particular Souls while others do not. All Bodies are equally within Universal Soul, whether they become animated by Particular Souls or not.

4.3.9 The Initial Descent of Soul

We must now investigate why Soul descends into Body and the mechanisms of this process. These are certainly topics worth careful consideration. There are two places of origination for a Soul that enters into a Body.

1. A Soul may transmigrate from one Body to another. The prior Body may be dense like Earth or ethereal like Air and Fire. The latter case is not always recognized as a transmigration because the prior Body is difficult to perceive.
2. A Soul may come into a Body from an incorporeal, Bodiless phase. This possibility is notable as it represents the initial descent into Body.

We are interested in the second case. It marks the initial mingling with Bodies for a previously pure Soul. It is fitting and even necessary that if we are looking for the beginning of this process, we should look to Universal Soul's initial descent (as opposed to some particular Soul's initial descent). It is worth noting that the limitations of language require us to use statements about Soul 'entering' or 'animating' Bodies. In truth, there is no aspect of the Sensible World which has ever been unensouled. There has never been a Body completely devoid of Soul's governance. Nor has there ever been Physical Matter that was not arranged under some sort of order. In spite of this fact, we can theoretically distinguish between these things even though they never exist without one another. After all, the parts of a composite theory can be analyzed discursively.

The truth is that without Bodies, Soul could have no procession. Where else would it proceed to? A Body is precisely the location for a Soul to proceed. Thus, a Soul will always generate a receptacle for its own procession. This receptacle is the Body.

Since it is a Divine Real Being, Soul is ultimately at Rest. In fact, Soul's Rest is entirely dependent on the Intellectual Principle of Rest itself. Soul's Rest is thus like a light which dims as you get further away from its source. As this light dims, darkness takes its place. Soul perceives this darkness, and in doing so imbues it with Form. After all, that which is adjacent to Soul ought to have some semblance of Form, even if it is only the dim, negative outline of Soul's procession. This negative outline is the dimmest and most contingent aspect of Reality itself.

The Sensible World is, in a way, like a massive and varied house which remains inhabited by the architect who built it. The architect remains in the house, but is not directly affected by the things which happen to it. Yet the architect has taken great care to consider each of its rooms, both in terms of building each room and also in terms of making them as Beautiful and harmonious as possible. Thus, the architect maintains this house, but expends no part of themselves in this process. They are only there to manage the building and perform maintenance. It is in this manner that Sensible World is ensouled. Not because a Soul belongs to it, but because a Soul governs it. It is Soul which possesses a Body and is master over it, not the other way around.

No aspect of any Body is unensouled. The Sensible World relates to Soul like a submerged net relates to the sea. It is surrounded and full of water in every place, yet unable to constrain any of it. As far as the net is cast, it remains completely within the sea. Since it is submerged, no part of it can escape the

water. Thus, Soul envelopes to the furthest reaches which the Sensible World extends. Yet if the Sensible World ceased to be, Soul would be unaffected. Soul remains Eternally impassible. Conversely, the Sensible World only extends as far as Soul allows. Soul's shadow, in turn, extends in Magnitude as far as the Intellectual Principle it manifests requires.

4.3.10 The Projection of Reason via Soul

Having completed our descent, let us re-ascend back to that which is in Eternal Repose. Let us conceive of that which always has been the way that it is, and grasp it as one transcendent whole. Ascend your thoughts to the Sun, its light, the air it travels through, and the Moon which receives it. Consider them as individuals, and ascend further such that they are a cohesive unit. Do not forget that in spite of the fact that they belong to the same thing (i.e. the Sensible World), they exist within an ontological hierarchy of rank from first, to second, to third. Ascend now to Universal Soul itself. At last we have arrived at the Eternal Repose of Divinity.

Now let us proceed again, beginning with the first rank of Beings, continuing to the second rank of Beings, all the way down to the final rank of Beings which Soul produces. This final rank which proceeds from Soul is like the furthest shimmers of light which originate from a fire. Conceive of the Beings of this final rank as extended in darkness. Like light from a fire, Soul illuminates these objects, thus imbuing them with Form. Thus, Soul Expresses Form, exemplifying its role as the vehicle by which Reason orders the Sensible World. Just as the Seminal Reasons in an animal's seed Order their offspring's Form and character.

We should not conceive of Soul as exercising judgement to determine how it will Act upon an object. This would reduce Soul's power from a purely natural extension of its Nature to a technical skill. Technical skills are vastly posterior to Soul's natural power. The techniques of judgement are nothing but crude imitations of Soul's natural Reasoning power.

Soul, by its very Essence, is sovereign over Bodies. Both in terms of their generation and their eventual states after they come into Being. Bodies are unable to resist Soul's will. Bodies of the last rank are hindered by one another, and their impotency means that they fall short of the Ideal Forms they are directed to imitate. At the largest scale, Order is achieved all at once. Thus, the Sensible Universe when taken as a whole effortlessly achieves Beauty. At this scope, everything from temples dedicated to the Gods to the humble dwellings of Human Beings have their precise place and purpose. What else could we expect Soul to generate, besides the objects that it has the power to generate (i.e. Bodies)?

Just as fire warms and snow cools, part of Soul acts upon itself while another part of it reaches out to things beyond itself. Objects which are not Animated by Soul lack the ability to direct themselves internally, but they act upon the objects around them. It is the nature of all things to assimilate everything else around. Soul is unique in its ability of self-direction and external influence. Thus, Soul has the function of imbuing the inanimate with Life. The Life which Soul imbues is similar to the Life which Soul has. Thus, living among Reason, Soul imparts Reason into the Bodies it Animates. The Reason within an Animal is but an image of the Reason within Soul. Since Soul is in contact with all of the Real Beings of Divinity, the Sensible World (which Soul generates) contains within it images of all of the Real Beings.

4.3.11 Soul as Mediator Between Intellect and Body

The Sages from ancient times who sought to manifest the presence of the Gods by erecting statues and temples understood the nature of the universe. They comprehended that Soul can manifest any aspect of Being anywhere, and that it is most easily done when the proper receptacle has been prepared. The

best receptacle would be something sympathetic to and harmonious with the Being whose manifestation is desired. Something such that the physical object created might share in some of its power. These objects reflect an image of their likeness, much like a mirror.

All things in the universe are generated in the image of an Ideal Form. The process of Reason entails molding matter into the likeness of Intellectual Principles (i.e. Ideal Forms). Since each Intellectual Principle is a Divinity, we can see that all physical objects are linked back to Divinity via the Ideal Forms that they resemble. These are the Ideas which Soul contemplates as it generates the Sensible World. After all, how could Soul produce something that wasn't already Intellectually coherent?

Intellect (i.e. Nous) is itself like the sun within the Divine sphere. Soul is ontologically posterior to Nous, because it is Essentially contingent upon Intellect. Both Intellect and Soul are Eternal and at rest. Yet Soul shares a border with both the sun of Divinity (i.e. Intellect) and the sun of the Sensible sphere. In this way, Soul serves as the link between the Sensible and the Divine. Soul acts as an interpreter, mediating that which is emanated from Intellect above it down to the Sensible World below. Soul also serves as mediator for that which ascends from the Sensible to Intellect, at least until that which ascends rises above the sphere of Soul.

Nothing Intellectual is physically distant from anything else. The identities of the Intellectual Beings are only discernable in terms of differentiated scope and Essence (as opposed to in terms of Magnitude and Locus). Thus, they are Unified, but Differentiated. The Divine Intellectual Beings are almost aloof to the Sensible World, though they are present to all things here in their unique way. The Heavenly Bodies which many refer to as Divine are exalted due to their unwavering link to the Intellectual principle from which they descend. Their motion belongs to the Soul of the Universe itself, and they act in contemplation of their Intellectual Principle with singular focus.

4.3.12 Soul is Connected to Intellect, Even in Descent

The Souls of Human Beings see images of themselves down below in the sensible world. This is the cause of their downfall, much like Dionysus precipitated his own downfall by distractedly gazing at his own reflection in a mirror. In spite of this fall, Souls are never dissected from their connection back to Intellect. Their Intellectual phase does not descend, such that their heads remain in the clouds as their feet scrape the ground. Yet the descent of the Human Soul has a profound effect on its mediating phase. This middle phase becomes compelled to care for its lower phase which has descended into Body.

Paternal Zeus takes pity on the plight of the descended Soul, and mercifully dissolves their bonds in death. Thus, a particular Soul may ascend and reunite with Universal Soul, and Universal Soul is Eternally unfettered by the circumstances of the Sensible World. After all, Universal Soul already possesses everything in the Universe. It maintains the circular motion of the Heavenly Realm in perfect accordance with the unchanging tempo prescribed by the Intellectual Principle. All events have their moment in time, and all lives have their purpose. Everything is brought into concordance by the Universal Reason of Universal Soul, including the descent and re-ascent of Souls.

This fact is also demonstrated by the harmony of the Souls which order the Heavenly Bodies, and the Souls which occupy lower phases of the Sensible World itself. The agreement among Souls can be seen in the concordance of celestial events and events in Human lives. This is why even the choices we make are seemingly foretold by the stars and planets above. No event is out of place, like the notes in a song when performed perfectly. This is the meaning behind the allegories of harmony and music.

This Universal consonance could only arise if all of the events in the universe were orchestrated under a single Reason. It is this Reason which orders the temporal periods of Time in which events occur, and the order in which particular Souls are emanated. After all, some of Soul remains within Intellect, some descends to the macroscopic scale of the Heavenly Bodies, while some descends further to Animate Bodies here on Earth.

Divine Intellect must remain Eternally aloft and unchanging. Thus, Soul is necessary to communicate the Ideas of Intellect to the Sensible World. Pure Soul is closer to the stability of Intellect, and is thus relatively more stable than the Sensible World. This is why Soul is able to bring about order in the movements among Bodies. Universal Soul expresses its high phase in the unwavering movements that it imparts to the Heavenly Realm. Particular Souls express their adaptability as they change with the circumstances and seasons of their surroundings.

Souls may also descend to different depths. Some only descend a short way, while others reach deep below. Even Souls which animate Similar Bodies (thus producing the same kind of Animal) descend to varying levels. Each Soul goes to the Body which is appropriate for its disposition. The Particular Soul with the disposition of a Human Being will Animate a Human Body, whereas a Soul of differing disposition may Animate the Body of another Animal.

4.3.13 The Destiny of Souls and Intellect

It is Necessary, Just, and Natural that everything is put into proper order. Thus, each Soul goes to the Body which bears the Image of its dominant affection and disposition. It is part of Soul's Essence to approach the Sensible manifestations of the Ideas it is inclined towards. For these reasons, a guide or governor is not required. A Soul simply descends to the right place at the right time of its own accord. Every Soul has their particular moment. When this moment arrives, Soul penetrates into the appropriate Body as if summoned by a herald. In this moment, it is almost as if Soul were possessed by the magic of a powerful sorcerer.

The process is the same within the sphere of the Animal. Each Animal grows its Body and organs at the appropriate time without external influence. Thus, a Body produces a beard or horns precisely when it is Necessary for them to grow. This also applies to plants, which produce fruit and flowers in precisely the right season. Thus, the descent of the Soul is neither a choice nor a compulsion. At the very least, it does not pass deliberation on its options before descending. The descent of the Soul is a Natural inclination, like the inclination to procreate, or the desire to create a beautiful work of art. As if by destiny, like is attracted to like. Thus, each variety of thing has its particular moment to go forth and meet its fate.

Within Intellect, which is antecedent to the Sensible World, there is destiny as well. Its destiny is to remain impassible above, while emanating as much as is possible downward. Intellect's destiny is to emanate particular Variants which are implied by the Universal Ideal Forms. Each thing in the Sensible World carries with it the things it receives from Intellect. Intellect does not exude power as an external force, but imbues each thing innately with what it needs. The particular Variant Manifestations carry around with them the powers Essential to the Ideal Forms which produce them. Thus, when the time is right, each Sensible Variant will carry out its destiny voluntarily. What Intellect emanates to the Sensible World serves to empower the Sensible Objects, and this begets them with natural desires congruent with their purpose.

4.3.14 Pandora's Gifts to the World

Thus, the Sensible World which already contains within it the light of stars and Souls is illuminated even more profoundly. Our world here below is lit up with the Beauty of the Divinities which have manifested throughout it. The Gods and the Intellectual Beings which produce Souls imbue it with Divine order.

This is what Hesiod meant in the myth where Prometheus forms humanity. After Prometheus creates Man and gives them the gift of Fire, Zeus instructs Hephaestus to create the first Woman. The Gods imbue her clay with water such that she may have a voice, and provide her with additional gifts. This is why she was named Pandora (i.e. 'the all-gifted'). She had received the gifts of the Gods. Thus, this woman was fashioned by forethought (i.e. Promethea, a pun on Prometheus). This is why Epimetheus was instructed not to accept Pandora as a gift. It is better to remain completely within Intellect. Prometheus' binding signifies his binding to his creation. The fact that Prometheus is later freed by Heracles implies that Prometheus' has within him the power of liberation. (see Hesiod's Theogony, 521).

As long as the theme of the Sensible World receiving the Gifts of the Gods remains, any other interpretations of the Pandora myth are perhaps valid in their own way.

4.3.15 The Destiny of Descended Souls

Upon descending from Intellect, Souls first arrive in the Heavenly Realm (i.e. outer space). It is here that they generate a Body. The particular Soul's inclination towards physical extension is commensurate with the depth of their descent towards Earth. Some Souls descend straight into the lowest, most base corporeal entities. Others descend slowly, falling lower in rank each lifetime. Such is the fate of the feeble Souls which are weighed down as a consequence of their identification with the realm of Body. They forget their true nature.

The Souls within the Sensible World are differentiated by the Body that they Animate, the accidental circumstances that they encounter, and differences in their primal temperament. The influences of some or all of these variables mix together into different combinations, and thus result in different lives. Some are completely beholden to the destinies which govern the Sensible World, while others liberate themselves and take control of their lives to the degree which is possible. Others still are liberated, but choose to use their free will to contribute their unique capabilities in support of the Order of the universe.

The Order of the universe encompasses all of the Seminal Reasons for the universe itself. This includes all of the laws of Causality, the movements of Souls, and the Divine Laws which spring directly from Nous. It upholds the Necessary consequences of these Divine Laws as manifest in the Sensible World below. It serves as a direct link to the Eternally Impassible Divine Laws above. It conforms all that are unable to conform themselves in accordance with Divine Law. Thus, it also ensures that Souls bear responsibility for their dispositions and prior actions. It achieves this by causing them to arrive into an appropriate condition and location within the Sensible World when they descend.

4.3.16 Reason and Order are not Responsible for Injustice

The Order of the universe is thus responsible for upholding the Just punishment of the wicked. What about the misfortune, accidents, poverty, illness which seem to Unjustly affect Good people? Is injustice also enforced by this Order as punishment for past wrongdoing? After all, some will argue that since these Injustices are Caused to happen for various Reasons well in advance, they are thus congruent with Reason itself.

This is not the case. Injustice does not derive from the primal Reasons, nor from Providential Causes. Rather, such misfortunes are the accidental consequences of Order. When a building collapses onto a person, it will kill them regardless of their moral character. Good-natured horses moving at high speeds will accidentally trample anything which unexpectedly crosses their path. Such misfortunes can be understood as not inherently Evil, as they derive from the laws which are necessary to keep the Sensible World running. Also, any misfortune brought about by past wrongdoing can hardly be called Injustice.

If it is Necessary that things happen in accordance with cause and effect, and if everything in the Sensible World is contained within the singular Reason for the universe, then we should think that even the most minute of occurrences is encapsulated by this Reason as well. Injustice done to one person by another is the fault of the perpetrator, and this perpetrator must receive the Just consequences of their actions. Yet from the context of the Universe as a whole, there is no Injustice even for the victim. The events were necessary. If misfortune befalls a Good person, we can rest assured that they will find a happy ending in spite of the setback. We cannot accuse the universal Order of Injustice, and must recognize that Divine Justice is ensured. If we feel tempted to accuse Reason and Order of Injustice, it can only be due to our ignorance of the bigger picture.

4.3.17 Illumination of the Spheres

We can deduce that Souls first enter the Sensible World among the Heavens (i.e. Outer Space) due to the fact that the Heavens are the Best part of the Sensible World. The Heavens consequently must be adjacent to the least exalted place among the Divine and purely Intellectual (i.e. Soul). This means that the Heavens are the first Sensible emanation from Soul, and thus also the first thing to participate in Intellectual Beings (i.e. express Form).

That which is Earthly is emanated last, animated by the lowest phase of Soul, most distant from Divinity, and the last to participate in the Intellectual. Thus, each Soul shines down from the Heavens. Most of a Soul's potency is directed there, while only the lower and less potent phases of Soul descend to further depths. Such a descent is of no benefit to a Soul.

Imagine a single point, and a sphere of illumination extending out from it. This represents Intellect. Next, imagine an additional sphere of with a larger diameter than the first. This represents Soul. The second sphere is also luminous, but only because it was set alight by the light from the first sphere (i.e. Intellect). Finally, imagine a third shape, a toroid, with a diameter larger than the second. This represents the Sensible World. It is not luminous itself, and only receives the light which gets passed down to it from the second sphere (i.e. Soul). The parts of the third shape (i.e. the toroid) which are closest to the second sphere receive its light with the most intensity.

Thus, all begins with light emanating outwards from a single center point. Intellect illuminates Soul with Reason while remaining impassible and self-contained. Particular Souls radiate from Universal Soul, some remaining within the sphere of Universal Soul, others penetrating into the toroid of the Sensible World. The Souls which penetrate into the Sensible World due to so illuminate (i.e. animate) Bodies, but this comes at a price. The Souls which descend to the Sensible World are like the captain of a ship adrift in a powerful storm. So distracted by their efforts to save the ship, they forget their own safety and are at risk of shipwreck. Souls are dragged down by the Bodies which they animate like a sinking ship drags down the Bodies of its crew. Bewitched by concern for the Sensible World, they become bonded in the chains of Destiny.

If each Body was as perfect as the Universe itself, each one would be self-sufficient and never have any cause for fear. Perhaps then could Soul Animate a Body without leaving Divinity.

4.3.18 Are Disembodied Souls Reasonable?

Does a Soul engage in the act of deliberate reasoning prior to Animating a Body? What about after it leaves the Body? The answer is no. Soul only deliberates reasonably while embodied. While embodied, Soul is distracted by its sensible experiences and inferior in its abilities. Calculative reasoning comes about as an answer to these difficult circumstances. Embodied Soul requires a crutch to compensate for its lessened Intelligence and strength. It is similar to how craftsmen only use calculative reasoning when they encounter an especially difficult problem in their trade. For easy jobs, they can carelessly carry through their work based only on knowledge of their craft (i.e. without consideration of any difficult situations).

If this is the case, then how can disembodied Souls, purely within Intellect, be considered as Reasonable? The answer is that they remain Reasonable given their ability to tap into the Beings of Intellect (i.e. the Ideal Forms) when the need to do so arises. Reason is, as we hold, a reflection upon the Beings of Intellect. Soul is, in its Essence, Eternally in reflection of Intellect. Thus, Soul still remains Reasonable while entirely within the Intellectual.

Yet we cannot project our embodied experience of reasoning onto a disembodied experience. We certainly wouldn't hold that they use verbalizations. Even the Heavenly Bodies have no need for verbalizing. The disagreements and lack of understanding one another which precipitates the need for speech down here do not exist above. Everything above is done in accordance with perfect Order and harmony. There is no need to vocalize instructions among Beings that innately comprehend one another. Even in the sensible world we can communicate a lot without speaking, such as with eye contact. In intellect, everyone can see everything and nothing is unknown to anyone. Without speaking, everyone already knows. Daemons and Animals of an ethereal Body still need speech, as they take part in the ignorance of embodiment as well.

4.3.19 The Divisible and Indivisible Aspects of Soul

Is the Indivisible aspect of Soul coalesced with the Divisible aspects of Soul, as though they were mixed together? Perhaps the Indivisible aspect occupies its own higher domain, and the Divisible part is subsequent and lower. This would be similar to the relationship between the higher Reasoning phase of Soul and the lower Unreasoning phase of Soul. To answer conclusively, we must carefully examine the how the natures of Divisible and Indivisible relate to Soul.

Plato uses Indivisible as a descriptor of Soul without qualifications. Soul's Indivisibility is absolute. Plato only ever refers to Soul as Divided in the context of Bodies. Soul's Divisibility is relative. Soul's Divisibility is only applicable to Bodies and has no bearing on unembodied Soul. Thus, to understand Soul's Divisibility, we must examine the nature of the Body to understand which aspects of Soul it needs to Live.

Because the Body has an experience of Sense Perceptions all over it, it requires divisions. Because each part of the Body which experiences Sense Perceptions is necessarily aware of its particular location, there is division. Yet at the same time, because there is Sensory Experience in all particular locations of the Body, there is Sensory Experience of the whole Body as well. Thus, Sensory Experience is undivided (in the sense that there is no part of the Body without it) and divided among the Body (in the sense that

a particular part of the Body is able to have singular experience such that it is identifiable with that part of the Body).

Some might argue that only the Sense of Touch is divided in this sense, and deny such division to other Senses. Yet this same reasoning must apply to all Senses, since each Sense must be identifiable as its own distinct experience (i.e. we can distinguish between Sound and Sight). Such distinction requires Division as well, though perhaps the experience of the Division itself is less pronounced. Even the vegetal phase of Soul which turns nutrients into growth (as in the case of even plants) necessitates this Division. Even the base Appetites have their seat in differing organs within the Body. Indeed, even some of these base level Sensory perceptions can be experienced independently of one another.

Some experiences are not only derivative of the state of the Body, but also owe part of how they are experienced to Reason and Intellect. The higher phases of Soul can alter a base sensory experience which originated from a Bodily faculty. Of course, Reason and Intellect are not dependent on the Body in any way. Thus, they do not become divided among the parts of the Body in any way. In fact, Bodily experiences only serve as a distraction and impediment to Reason and Intellect.

To answer our original questions, we conclude that the Indivisible and Divisible aspects of Soul are not mixed together. They form a single unity which is Soul, but the parts of Soul which are embodied come to possess a location as a consequence of their embodiment. Thus, the Unembodied and Embodied phases of Soul are distinct parts of Soul with their unique characteristics. Yet by participating in the overall experience of the Soul, the Divided parts of the Body participate in the Undivided whole the Soul. Thus, each embodied Soul is divided within its Body, but undivided in terms of participation in Soul as a whole.

4.3.20 The Location of the Soul and its Parts

How are the so-called parts of Soul situated? Are they all in one place? Do they each have a physical location?

This is a difficult question to answer. If we do not designate a different place for each part of Soul, then we cannot designate any part of it as being located in the Body, and we will end up with lifeless corpses. How could we explain the various functions of a Body's organs in this case? On the other hand, if we allow for some parts of the Soul to be in a physical location, then we have effectively expelled the parts of Soul which do not have any location and in doing so deny that they can influence the Body.

We cannot think of Soul or its phases as being in places within the Body. Place itself requires physical extension. Since Soul is not a Body, it does not have physical extension, and is not the type of thing which can be inside of a place.

We cannot even think of the Body as a vessel for the Soul. This would imply that there can be Bodies apart from Soul. Wouldn't this also imply that Soul becomes enveloped by the Body, as though the Body were the one with power over Soul and the ability to diminish it for its own benefit?

We cannot even think of Soul as being in a place at all. While a place is a physical location for a Body, it is not in of itself a Body. Thus, a physical location by itself has no need for Soul. Besides, Soul is not merely located in contact with the Body, but acts throughout it. If Soul is within a physical location, it would have to move this empty space around (i.e. a locus) as with it like some monstrosity. Finally, Soul cannot

be located in the empty space. Empty space is the interval between Bodies. Thus, that which enters into empty space must be a Body, not Soul.

The Soul is not within the Body like a Quality in some Substrate. A Quality is way for a Substrate to Be, such as the color of paint or the shape of clay. You cannot separate a Quality from its Substrate, but Soul is separable from Body.

The Soul is not within the Body like a part is within a whole. For one, Soul is not a Body part. Nor is it any other part of an Animal. We cannot think of Soul as though it were wine in a jar, or some thing inside of something else. Neither is Soul the sum of the parts of the Body. It is absurd to think of Soul as some combination of Body parts.

Soul is not in the Body like Form is manifest within Matter. Matter is always in some Form (though it can fluctuate), and really represents the imposition of Form onto something already extant (i.e. Matter). Soul is the thing that Forms Matter, not Formed Mater. Soul cannot be the Ideal Form itself, as something purely Ideal should not exist within a Body. It also remains to be explained how Soul and Body could be separate in this case.

In reality, we say that Soul is within the Body because the Body is what we can see. We can tell that a Body is Ensouled when it moves on its own and can feel. Thus, we conclude that the Soul is something which goes into a Body. Yet if we could sense the Soul, we would see it extend out from the Body in every direction. We would realize that we have it backwards. Soul is not within Body, rather Body is contained within Soul. As it were, flux is contained within the nonfluctuating.

4.3.21 Inaccurate Analogies to Soul's Presence With Body

Then how is Soul present to Body? We have already objected to several possibilities, yet how should we answer this question affirmatively? Is Soul present to the Body in the same way in all places, or do the different phases of Soul present themselves differently?

Since the previously discussed analogies are inaccurate, we must try with another. Is Soul present to the Body like a helmsman is present to a ship? This analogy is helpful in that it adequately preserves the distinction between the Soul and the Body (or the helmsman and the ship), but it does little to describe the nature of their interaction. We can imagine that the Soul is present to the Body only incidentally, like a mere passenger aboard the ship. Yet it is difficult to project our understanding of a helmsman steering a boat onto Soul Animating a Body. It doesn't help that a helmsman only interfaces with the ship's helm, whereas Soul interfaces with the entire Body.

Is Soul present to Body like a skill is present to its appropriate tool? Consider something like a helm (i.e. the tool in the skill of ship steering) within Soul, moving appropriately to carry out the activities of this skill. Yet this analogy is also inadequate, as this implies that the movement and acts come from outside (i.e. the movements associate with a skill are external to the tool used). A helm requires a helmsman's movements to move itself. Soul's motion comes from within.

What if we imagine that the helm (i.e. Body) is a natural extension of the helmsman (i.e. Soul), like a limb? The helm might be thought of as moving only based on the will of the helmsman to move it (as in the case with an arm or leg). Yet even this is inadequate. It still fails to explain precisely how Soul and Body interact. We can only satisfy our question with a deeper inquiry into this subject.

4.3.22 Soul in Body as Light in Air

Is Soul present to Body in the same way that light is present to air?

This analogy maintains the distinction between light and air (and thus Soul and Body). Light passes through air, but they do not coalesce. The light remains distinct from the air. Rays of light pass through the air, and pockets of air pass through lit and unlit spaces. The air and light mingle and then depart, imparting nothing to one another in the process. In different contexts, it is correct to both say that the light is in the air, as well as that the air is in the light.

Plato wisely outlines the relationship between Soul and Body. He does not locate Soul within Body, rather he locates Body within Soul. He also notes that there is part of Soul which is Embodied, and another part of Soul's power which has no need for corporeal extension (see Plato's *Timaeus*, 36D).

This is the case for every Soul. Most of the powers which belong to Soul are not present to a Body. It is only the parts of Body which have need of Soul that are present to Soul. Yet the powers of Soul which are present to the Body are not comprised of Body parts, nor are they contingent upon the Body as a whole. Now, some powers of Soul are present to the entire Body. The experience of physical sensations extends to all of the Bodily organs, for example. Conversely, some powers of Soul are limited in their presence only to the organs which have need of them. We shall explain what this means in the next session.

4.3.23 The Harmony Between the Powers of Soul and Bodily Organs

When we say that Soul presents differently to each organ, what we mean is as follows. When a Body is Animated by Soul, different parts of the Body participate in this Animation in different ways. Each part of the Body is provided with a power suitable to its function in support of the whole animal. Thus, the eyes derive the power of sight, the ears the power of hearing, the tongue the power of taste, and the nose the power of smell. Some powers are present to every Body part, such as that of touch. Thus, the entire Body becomes an organ for the sensation of touch.

The sensation of touch is mediated throughout the Body via the nerves. These nerves also have the power to induce movement within the various parts of the Body. The nervous system originates within the brain, and for this reason the brain has been considered by some as the seat for sensations, impulses, and the operations of the Body in general. The operating Principle of the Body has been thought to be found where all of the pathways to the various organs cross and link together. Yet it is more accurate to say that the activities of the Body are triggered in the brain, but the actual power of a particular organ is located within said organ itself. The brain sets the organ in motion, which manifests the power that is harmonious with this organ (such as the power of hearing in the ear). Most accurately, we can say that all of the Body possesses the power of motion. After all, Soul Animates the entirety of the Body. We are more apt to say that the motion of a particular activity has a starting point within a certain organ, as opposed to saying that this organ is the foundational source of this movement or the power which it manifests.

Ancient thinkers knew that the powers of appetite and impulse belong to the Unreasoning Soul, and that the powers of appetite and impulse are beneath the power of Reason. Thus, they located the faculty of Reason in the head, as it highest part of a Human Being. They didn't necessarily mean to equate the Reasoning faculty with the brain itself, but rather they knew that there must be some point within the Body which mediates between the sensory perceptions of the various Organs and the Reasoning faculty. Something by which to transmit the experiences of the Bodily Organs to the place

where this information is to be Reasoned. Above Reason lies the objects of Reason, which themselves are completely isolated from the realm of Bodies. Thus, a mediator between these realms is necessary, namely Soul. After all, a sense perception implies a sort of judgement about that sense perception, and recognizing these judgements into concepts is an Intellectual act. Thus, there is mediation upwards. In turn, Imagination stirs Reason, which brings about Bodily impulses. Thus, there is mediation downwards.

For this reason, the faculty of Reasoning itself cannot be in a particular place. It is not itself in the head. Rather, the organs of the head are suitable to this faculty and serve as the source of the Bodily motions which manifest this power. Put another way, the motions which manifest the power of Reason begin in the head.

If we consider the power of turning nutrition into growth and generation, we will see that it is also present throughout the entirety of a Body. Nutrition circulates throughout the Body through blood, which is circulated throughout the Body via the veins, which trace back to the liver. For this reason, the liver has been called the Bodily seat of the appetite. After all, the appetite is the motivation for eating, which becomes the source of nutrition and consequently Bodily growth. Conversely, blood which is not saturated with nutrients is light and pure. It is perfect for being pumped throughout the Body via the heart. Since such unsaturated blood is also suitable for the distribution of spiritedness, and so it is said that these feelings (e.g. anger, excitement) have their Bodily seat in the heart.

4.3.24 Soul After Death

Where does Soul go to after it leaves the Body? It will not go somewhere in the Sensible World if there isn't a suitable vessel for it. This only happens in the event that Soul has been distracted by a tempting object. Such a tempted Soul forgets its own Wisdom, and it will settle into a place where objects that are suitable to its current disposition can be found or made.

Given the various possible places for a Soul to descend, a particular Soul will descend to a place that is both harmonious with its disposition and in accordance with Justice. Those who were previously unjust will suffer retribution. There is no escaping Divine Law, as its Just consequences are inherent to all activities. The ignorant person is destined to suffer, exhausting themselves with their own ceaseless resistance to Justice itself. Eventually, they wear themselves out and are swept away to exactly where they belong. Thus, their involuntary suffering is a consequence of their own voluntary acts. Divine Law dictates that such a person suffers a commensurate punishment and amount of time for their wrongdoings. Ultimately, the Harmony which governs this world from above directs the descended Soul back upwards when it has sufficiently learned from its suffering.

The Souls which Animate Bodies thus feel the corporeal pain that these Bodies undergo. Pure Souls are not burdened by their association with a Body, and thus they enjoy the privileges of incorporeality. They reside in Divinity, the realm of pure Essence and Real Being. The Pure Soul dwells within Divinity among the Intellectual Beings. If you find the Intellectual Beings, you will also find Soul. Just don't try to look with your eyes, as they have no Bodies to see.

4.3.25 What Remembers?

Do Souls remember their Embodied lives after they return to the incorporeal? Perhaps a previously embodied Soul's ability to remember its past life is dependent on what that past life was. Further, it is possible that certain types of things might be rememberable by a disembodied Soul, while other types of things cannot be remembered. Finally, there is the question of whether the memories of disembodied Souls persist forever or only for a short duration.

If we are going to investigate memory in this way, then first we must first identify what is doing the remembering. This is not a question of what memory is, as this is a topic for elsewhere. This is the question of what types of Beings have the natural ability to remember.

If memory is something that comes about as a response to something outside the Being which remembers, then we cannot ascribe memory to the purely Intellectual beings. After all, they are unaffected and outside the flux of Time. We should not project memory onto Divinities, Real Beings, or Intellectual Principles. All of these are Eternal, immutable, and beyond the concepts of before and after. If memory requires a change, then we cannot apply it to things which do not change. How could we ascribe memory to something which experiences no events to remember?

Some will object and say that Intellect is capable of knowing the changes which happen to the Beings which do experience Time. It can know the circuits of the Heavenly Bodies, for example, without experiencing any changes itself. Yet in order for Intellect to experience these changes in position in the same manner which the Heavenly Bodies experience them, it would need some conception of sequence. Further, thought and memory are two different things, and we cannot conflate them. Intellect does not contemplate things which are outside of it after having acquired them in some way. This would imply that these thoughts were not Essential to Intellect, meaning Intellect might be at risk of losing its Ideas and fading away.

If memory does not apply to what something possesses in its very Essence, then we equally cannot assume that something's memories include information about its Essence. An Embodied Soul might intuitively understand its Essence on a subconscious level, and this is especially true of Souls which have descended into Body very recently. The ancient Philosophers have used the term Anamnesis (i.e. Recollection) in the context of a Soul coming to the realization of its true identity and Essence. The usage of Anamnesis could cause it to be confused with the normal sense of memory, but Anamnesis is unique in that it refers to the remembrance of things outside of time (as opposed to the colloquial sense of memory, which is used in terms of events which occurred in the past).

Perhaps our answer is too surface level and requires deeper analysis. Some might doubt that Anamnesis truly belongs to primal Soul. How do we know that Anamnesis doesn't belong to a lower phase of Soul or the coupled Animated Body? Further, if we grant Anamnesis to the lower Soul and the Animated Body, where do they receive it from and how is it transmitted?

Given these questions, we must enquire more deeply into the seat of our memories. If memory has its seat in the Soul, which faculty or power of Soul? Some posit that memories are within the Animated Body along with the faculties of sensory perception. Is this the case? If so, in which part of the Animated Body are memories seated? Is this the same part of the Animated Body which is the seat of sensory perceptions?

4.3.26 Soul as the Seat of Memory

If both Soul and Body are a prerequisite for sensory perceptions, then the experience of sense perceptions must belong to them both. It would be like the crafts of weaving or drilling, with Soul playing the part of the craftsmen and the Body being its tool. After all, the Body undergoes its experiences in the service of Soul, and in turn Soul receives them transitively from the Body. Perhaps it is more apt to say that Soul passes judgements on the experiences of the Body. Since Body and Soul

both play a role in sensory experiences, then sensation must have its seat in the coupling of Soul and Body that is the Animated Body.

In turn, memories do not belong to the Animated Body. For memories, Soul has already received transmission of the sensory experience and either remembers or forgets them by itself. It might be argued that memory also belongs to the Animated Body, as we tend to remember or forget certain events depending upon the disposition of our Body. Yet this really means that in some cases the Body is an impediment to remembrance. It is still possible that memory belongs to the Soul, but the Body can hinder it in this process. It is the Soul itself that has learned and recollects something, so how can we hold that the Animated Body is necessary in this action?

It might be argued that the Animated Body is a third, new thing (in addition to Soul and Body), and that memory resides there instead of either Soul or Body. To begin, we cannot simply divorce Soul and Body from the Animated Body. Neither Soul nor Body can alter their basic constitution to the degree necessary for a new unique identity. Further, they could never blend to such a coalescence that Soul would become a mere faculty of the Animated Body. Finally, even if Body and Soul could completely coalesce, memory would still be brought to this coalescence by Soul. The sweetness of honey wine comes from the honey, even though it also contains wine in its mixture.

An objection might be that Soul is not the Principle of memory itself. Rather, when Soul loses its purity and couples with a Body, it could alter their physical structure, like a physical impression. Then, afterwards Soul could access this impression to retrieve its encoded message. Would this not count as memory?

First, memories are not Magnitudes. They do not have physical extension. They do not possess a shape for impression, nor is there an act which impresses them into a Body like wax. The process is entirely Intellectual, even if the objects of the Intellectual acts were learned through sensory experiences. What sort of physical interactions could happen in the purely Intellectual? Ideas have no use for Bodies. Yet Soul has plenty of use for memory. It ought to remember what it has done, what unfinished business it has, and what its Body needs. What could a Body tell us about something that is not within its physical proximity? How could the Body assist in achieving memory if Body has no way to even comprehend what a memory is?

Certainly there is information which is passed from Body to Soul. Yet there are also things which are exclusive to the Soul alone. Soul is Intellectual, and so it shares in the characteristics and activities of all things Intellectual. Yet since desire belongs to the Soul, so must memory. It needs to remember what it desires, and whether or not its desires have been met. Soul is not a part of the order of things which are in constant flux and thus not Real. Soul must have an unchanging nature, otherwise it could not be the seat of perception, comparison, or even self-consciousness. Soul could never acquire such things from a Body, so it must possess them itself.

Of course, there are activities which Soul cannot accomplish without the aid of a Body. Yet it is Soul which is in possession of the power to engage in these actions. We should not forget that Soul has other faculties which belong to it alone. We should count memory among these. The Body is only ever a hindrance to memory. Indeed, by coupling with a Body, Soul forgets its true nature. When Soul is able to escape from Body, it can often regain these memories. Soul possesses its memories in Essence, whereas the unstable flux of Bodies can only obfuscate them causing forgetfulness. Thus the Body is like the

stream of Lethe, the river in Hades which purges the memories of those who drink from it. Conclusively, Memory must have its seat in the Soul.

4.2.27 Memory and the Phases of Soul

Which phase of Soul does Memory belong to? Is it the highest, most Divine phase from which we derive our selfhood (I.e. the Intellectual Soul)? Or is it the lower phases which we receive from the Soul of the World (I.e. the Reasoning Soul and Unreasoning Soul)?

In fact, there are memories which belong to each phase. Some belong only to one phase and are appropriate to them, while other memories are common to them all. When the phases of Soul are united, they share in all types of memories. When they are separate, each phase is best able to remember the memories which are natural to them and more quick to forget those which belong to other phases.

This is why Odysseus meets only a shadow of Heracles in Hades (See Homer's Odyssey, Book 11). This shadow, a vestige of Heracles human part, remembers the labors and adventures of his human life. This is because Heracles' human life predominantly belonged to his human Soul (i.e. his Unreasoning Soul).

The Divine phases of his Soul would also only have memories of this life as well. Only by coupling with Heracles' Body could they gain temporal experiences and thus possess memories. They would, however, be in a better position to cast moral judgement on these memories.

We are not told what Heracles himself (as opposed to his shadow) would have to recount. What would his Divine Soul have to say if it could be isolated?

A Soul embodied is hindered by its Body, and can only remember things which have happened to its present Body. Upon the death of the Animated Body, it will be able to recount the memories of past lives. Eventually the trivial events from the most recent life will be discarded. If this Soul is to Animate another Body and die again, it will repeat this process and once again evaluate its prior lives. Over multiple cycles, many of the memories will be discarded and lost to oblivion.

What will Soul remember when it has completely freed itself from the Body, never again to Animate another? To answer this, we must isolate the faculty of Soul which is capable of memory.

4.3.28 Memory Does Not Reside in the Faculty of Passion or Appetite

Does Memory belong to the faculty of Soul which comes to know our Sensory perceptions? Or does Memory belong to the faculty of Soul which experiences our passions and appetites, such that the faculty of desire remembers the objects of our desire, and the faculty of anger remembers the things which anger us? Indeed, it would be odd to hold that a certain faculty has an experience, but that the memory of this experience lies elsewhere. Certainly the faculty of appetite is moved when it senses something that it has previously enjoyed, potentially indicating memory of past experiences. In turn, the appetitive faculty is not moved by objects that it does not recognize. Should we then grant the appetitive faculty with the ability to sense the objects which excite it? Can we reduce the faculty of appetite to its ability to sense these kinds of objects? Indeed, could we reduce all of the faculties of the Soul to their predominant ability in the same way?

Even so, isn't the sensing ability different respective to each faculty of the Soul? For example, it is the faculty of sight which perceives the object of an appetite (e.g. good looking food), and then relays this

information to the appetitive faculty. In turn the appetitive faculty does not have a conscious experience of the object which sight has relayed to it. The appetite merely responds in an automatic mechanism based on the inputs it receives from the faculty of sight. The same is true for anger. It is the faculty of sight which sees someone who has angered us, and the faculty of passion responds automatically when this sensory information is relayed to it. A sheepdog may not see a wolf among its flock, but the faculties of hearing and scent alert the dog's passionate faculties transitively.

It is certainly the appetitive faculty which experiences the pleasure of having its desires met. Yet this is an affection, not a memory. Something external from the faculty brings about this experience of pleasure. It is another faculty which is conscious of this experience and possesses it as a memory. Further proof of this is the fact that appetite is often unmoved by things it has previously enjoyed experiencing (such as food items enjoyed long ago). If memory really resided within the appetitive faculty, it would not forget such events.

4.3.29 Imagination as the Seat of Memory

Can we conflate the faculty which senses something with the faculty which remembers something? Do our sensory faculties also store the memories of these sensory experiences?

Consider the Shadow of Heracles in Hades (i.e. a metaphor for the Unreasoning Soul), which is said to possess memories of his human life. If the faculty of sense perception is the seat of memory, and if Heracles' shadow has the faculty of memory, then we would have to grant it the faculty of sensation as well. Thus, we would end up with two seats for the experience of sense perception (i.e. the higher and lower phases of Soul). On the other hand, if we deny that the faculty of sensory perceptions is what remembers things, whatever we conclude is the seat of memory will still make memory a redundant power (for memories of the higher and lower phases of Soul).

Further, if we grant memory to the sensing faculty, then we must also place it in charge of using these memories in the reasoning process. Thus we would conflate the sensory faculty with the reasoning faculty, but these must be separate. Should we conclude that the faculty for perception of sensible objects and Intellectual objects is one in the same, and place the seat of both types of memory there? This might make sense if a single faculty could comprehend both types of information. Yet if sensible and Intellectual objects must be apprehended in different ways, then we must conclude that there are two faculties for apprehending each type of object. If we granted that both the higher and lower Soul can apprehend both types of objects, we would have to postulate four faculties the different combinations of perception and phase of Soul.

Yet what reason do we have to conflate the faculty of perception with the faculty of memory? Why should the memories of our Intellectual Acts reside in the seat of our intellectual abilities? For one, those who are great at thinking are not always great at remembering. Further, two people who are equal in their perceptive abilities do not necessarily have the same ability in memory. Some people with poor senses have acute memories, and sometimes the slowest learner retains their knowledge the best.

If memory and perception are distinct, wouldn't the seat of memory also need to be able to perceive in order to know what to remember in the first place? Not necessarily. The sensory data which is remembered could be translated into a representative form (i.e. an imagination) which can be apprehended by the memory. In this case, memory would reside in the faculty capable of this type of imagination. Indeed, it is at this point of imagination (which is distinct from perception) which marks the end of the sensory perception. When the sense perception fades, the imaginative memory remains.

The preservation of this imaginative representation constitutes a memory. The reliability of a memory of an object depends on how long we are able to sensually perceive it. The longer our senses can perceive something, the longer a representation of it will remain in our memory and the less susceptible it will be to losing accuracy in its representation.

Thus, memory belongs to the imagination. Why do people have differing abilities of memory? For various reasons. People have different extenuating factors at play when they experience something. Some people hone the skill of paying attention more than others. Peoples' Bodies have different compositions and afflictions which affect their ability to perceive and transmit those perceptions to memory. There are many reasons, and we will discuss those in depth elsewhere.

4.3.30 Memories of Mental Acts

What is it that remembers mental acts? Do these also belong to the faculty of imagination? If an imaginative representation is produced alongside every mental act, we would be able to remember these acts in the same way as described earlier. If not, then we will need to find another solution to this question.

Since Reason always accompanies a mental act, perhaps Reason also serves to transmit a representation of these acts to the imagination. Each mental (i.e. Ideal or Intellectual) conception is indivisible and remains hidden to us until it is reflected to us via Reason like a mirror. This imaginative representation which gets presented to us then serves as our memory of this mental act.

This answer also explains why Soul is always directed towards Intellect. Only when an Idea is represented to our imagination is it available to us as Human beings. An intellection and the perception of this Intellection are two distinct things. We are always in contact with intellect, but we are not always aware of this fact. The reason is that the Human part of us which receives these perceptions must take turns between receiving Intellectual and Sensory experiences.

4.3.31 The Two Faculties of Imagination

As we discussed earlier, both the higher and lower phases of Soul possess a sort of memory (i.e. Intellectual and Sensory memories respectively). If we hold that memory resides in the imagination, then we must concede that each phase of Soul has a faculty for imaginative representation. This does not pose any problems when the higher and lower phases of Soul are separate, but what about when they mingle (as is the case in Human beings)? What happens to each faculty? In which faculty do our memories as a Human Being reside?

If each of our experiences creates memories in both the higher and lower faculties of imagination, then each of our experiences will result in two sets of memories. It could not be the case that only some memories reside in the higher phase of Soul's faculty while the rest reside in the lower phase of Soul's faculty. This would contradict the very fact that the two phases aggregate within us. It would negate that we are an individual which arises out of both, and it would relegate us into two distinct beings living separate lives.

If our Human memories belong to both the higher and lower faculties of imagination, what is the difference between each faculty's memory of an experience? Why is their separation difficult for us to perceive?

The answer is that when the two phases of Soul mix, the imaginative faculties do not remain separate. They unify into an aggregate entity, though the lower faculty is governed by the higher faculty. This aggregated faculty creates and perceives a single imaginative representation. They behave like shadows of differing opacity combining, or like lights of different luminosity combining. The lesser of the two is subsumed into the greater. When the imaginative faculties are discordant with one another, they stand distinctly apart and only one of them is perceived at a time. This is a microcosm for the fact that we have two phases of Soul, although we are equally unaware of their distinction within ourselves. The lesser phase is subsumed into the greater as they aggregate into a single entity. The higher phase of Soul receives all of the memories from both itself and the lower phase, but only some of these are preserved after the death of the Body. A majority of our Sensory memories are lost to oblivion. It is similar to how we are likely to remember our most fruitful relationships, but struggle to remember those which did little to serve us.

4.3.32 The Virtue of Forgetfulness

What about the memories of friends, parents, spouses, country, and other things which constitute the life of a Virtuous person? In the lower phase of Soul (itself an Image of the higher phase of Soul), memories of these things are accompanied by an emotional attachment. In the higher phase of Soul, they are remembered without such affections. Such affections are connascent with the generation of the imaginative representation in the lower Soul. The best of these memories are passed transitively to the higher phase of Soul due to its mingling with the lower Soul. In turn, the lower Soul may seek to glean the memories of the higher Soul, especially when the lower Soul is properly cultivated or innately gifted. Indeed, the lower Soul should rightly improve itself based on the example it gets from the higher phase.

The higher Soul, however, must be deliberate in which of the memories from the lower Soul it chooses to keep for itself. A memory which is very positive for the lower Soul could still potentially be a detriment to the higher phase. Sensory memories tend to weigh the higher Soul down. Thus, the closer the higher Soul approaches pure Intellect, the more of its lived experiences it forgets (unless its Embodied lives have left it with nothing but Good memories). Even while we are Embodied within the Sensible World, it is beneficial to let go of our Human preoccupations. This includes Human memories as well.

If someone were to say that a Good Soul is forgetful, they would be correct in this sense. To forget is a part of the Soul's flight from multiplicity, collapsing the many into Unity, and cutting ties with the Indefinite. A purified Soul's burdens are lightened the more it lives for itself. Even while dragged down into Body, the higher Soul seeks to reunite with pure Intellect and neglects the sensible things which are foreign to Soul's nature. Upon Soul's arrival to Intellect, it must hardly remember anything from the realm of Sensible Bodies. The longer it remains aloft, the fewer Sensory memories it retains.

We return to the Human image of Heracles in Hades. This image speaks of Heracles' earthly adventures and deeds. The Divine Heracles, in turn, would hardly care for such things. The Earthly Heracles has accomplished great things within the Sensible World, but the Divine Heracles surpasses it via its loftier accomplishments above. It is these which are venerated by the truly Wise.